

blood-brotherhood has widened into that of civic relationship. Traditional custom has been shattered by the expansion of industrial enterprise. How, it may be asked, have these transformations of feeling come about? Partly, it would appear, through the growing influence of self-consciousness. But in greater measure through the imitation of reformers who have introduced new standards of conduct and habits of mind, which, by reinforcing the influence of particular impulses, have profoundly modified man's valuations of life. By the exercise of deference and kindness, we subject ourselves more fully to our deferential and kindly impulses, as by the practice of warfare we have strengthened the authority of magnanimity, cruelty and self-sacrifice. Have we, then, in reforming zeal and the imitative propensity, a panacea for everything that is injurious to human society, or obstructs its development? We may not take so sanguine a view of human possibilities. The impulses, with which we are born, subsist beneath the grating which convention imposes upon them. Habit, while, so to speak, regularizing their discharges, leaves their essential strength unchanged. We see that individual differs from individual, and race from race, under similar conditions of culture. An Englishman brought up from infancy amongst savages would no doubt exhibit many fundamental traits of Anglo-Saxon character: but we can scarcely believe that he would be

impelled  
restrained by any of the ideas which<sup>or</sup>  
differentiate  
the English from their barbarian  
forefathers.